

MAEUTS), art victorious (over thy foes),
is poured
out: it is thy exhilaration, INDRA, lord of
the offering.

4. (Worshippers), for you I glorify that
INDEA who.
disappoints not (his adorers); the lord
of strength,
the all-subduing, the leader (of rites), the
most beau-
tiful, the beholder of the universe.

5. The divine heaven and earth adore
that vigour
of his, which our, hymns augment, the
appropriate of
the riches of the foe.

6. (Worshippers), the efficacy of your
eulogy is to
be manifested to that IWDBA, whose
protections, like
(those) of a sensible man,¹ are displayed
as abiding
along with him.

7. INDRA appreciates him who is skilled
(in holy
rites): a recent friend, quaffing (the
libation), he
heaps excellent (wealth) upon the
devout: partaking
of (the sacrificial) food, (and brought) by
his robust
agitators³ (of the earth, his steeds), he,
through his
benevolence, is a protector to his friends.

8. The *Soma*> creator (of all), on the
path of sacri-
fice, has been drunk: the worshippers
have presented
it to gratify the mind (of IKDRA) : may
he, the hu-
miliator (of his foes), possessing a vast
body, pro-
pitiated by our praises, become manifest
to our view.

¹ *Vipo na, medhdvina iva*; that is, the
protective measures
or expedients of a sensible or wise man are capable
for all affairs,
sarva k&ryakusalak.

³ *Sthauldbkir dhautaribhih* is explained
stkuldbhik *kampana-*
kdrinibhih "with the stout causers of trembling:
the scholiast
supplies *vadavdbkih yuktak*, joined with such
mares; or the
epithets, although feminine, the scholiast says may

be applied to
the *Haruts*.